

The Sin and the Danger of  
Murmuring against GOD,  
and our Governours.

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A

S E R M O N,

Preach'd at the

Church of St. *Mary le Bow*,

I N

L O N D O N ,

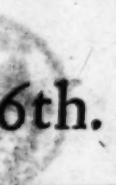
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Sunday, Octob. 16th. 1715.

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B Y

S A M U E L B R A D F O R D , D . D .

Rector of the said Church, and   
Chaplain in Ordinary to His MAJESTY.

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L O N D O N :

Printed for J O H N W Y A T , at the Rose in  
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# TO THE R E A D E R.



Here are Seasons, in which it becomes the Ministers of GOD's Church, to cry aloud, and not to spare, to lift up their voice like a trumpet, and to shew his people their transgression, and the house of Jacob their sin. Taking this to be one of those Seasons, I preach'd This Sermon, first at the Church of St. Mary le Bow; the same day again at Alhallows Breadstreet; and the Sunday following at St. Peter's in Westminster; that is, to the several Congregations to which I stand related. And from the same consideration, at the importunate Request of diverse of the Auditors, I do now publish it. If any of those who heard it, or who shall now read it, shall slight the Admonitions therein given, all that I can farther do is to pity and to pray for them, putting them in mind of the Words of GOD to the Prophet Ezekiel; They, whether they will hear, or

## *The P R E F A C E.*

whether they will forbear, (for they are rebellious house) yet shall know, that there has been among them, One, who without new Spirit of Prophecy, hath warn'd them of their sin and of their danger.

*That almighty God, who alone can touch the hearts of men, may by his Blessing render this plain Discourse useful to them who shall read it, is the prayer of him, who heartily loves his Countrey, and wishes it's peace and welfare.*

S. B.



1 COR

## 1 COR. X. 10.

*Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*



**N** the beginning of this Chapter, the Apostle admonisheth the Christians at *Corinth* to reflect upon God's dealings with his antient People the *Jews*, in first bestowing special privileges upon them, and afterwards punishing them for their ingratitude and undutifulnes towards him, telling them that *these things were their examples*, figures design'd to represent the greater privileges which God had now bestowed upon Christians, and the danger to which they would expose themselves who should not make a right improvement of them. Hereupon he proceeds to warn them of several evil practices, with which the *Jews* were reproached in the books of *Moses*, such as *lusting after evil things, idolatry, fornication, tempting the Lord*, and at last in the words of my Text *murmuring*, mentioning at the same time the several Judgments which befell them for each of these Sins, and concluding again, according to what he had said before, *Now all these things happened unto them for Examples, types or figures, as the word imports; and they are written for our admonition, upon whom the ends of the world are come, that is, for*

for the admonition of us who live under the christian dispensation, which, according to the Jewish reckoning concerning the times of the *Messiah*, was accounted the last great period of times.

My Text contains these two Particulars ; the *Sin*, and the *Punishment* of the *Israelites*. Their *Sin* was *murmuring*, even murmuring against almighty God, and the Instruments which he made use of for their good. Their *Punishment* was, that *they were destroyed of the destroyer*, that is, as appears by the history in the book of *Numbers*, some of them, particularly those who were primarily guilty, and the occasion of others falling into the same *Sin* with them, were suddenly cut off by a *destroying Angel*, commission'd by God to inflict a *pestilence* upon them ; and the rest, some taken off by diverse other inflictions, probably from the same *Messenger of death*, and the remainder by degrees wasted away in the *Wildernes*.

But for our more perfect understanding the case, it will be necessary to have recourse to the history here referr'd to, which we find recorded in the book of *Numbers*. There are indeed diverse instances of this *Sin of murmuring* in that perverse People, mentioned in the books of *Moses* : but most interpreters judge that mentioned in the 13th and 14th chapters of *Numbers*, to have been especially in the Apostle's thoughts in this *Text*, which therefore it will be proper for us more particularly to consider at this time. And the account of it is to the following purpose.

AFTER God had by a miraculous Power deliver'd the *Israelites* from *Egyptian* bondage, under the con-  
duct

duct of *Moses*, shewing them many apparent signs of his presence with them, and when they were arrived at the very borders of the Land of *Canaan*, *Moses* by God's especial command sent twelve Men, out of each tribe one, to spy out the land, and to bring back an account of it into the camp. They went, and after forty days search they returned; when no less than ten of the twelve brought up an evil report of the land which they had searched, and discouraged the people from attempting to enter into it. *Joshua* and *Caleb* only, two of the number, Men who had another spirit, very different from that of the other ten, did what in them lay to encourage the people, by obviating the slander of these evil men. The words of *Caleb* are remarkable; *Caleb* still'd the people before *Moses*, and said, Let us go up at once and possess it; for we are well able to overcome it; whilst the others talked of nothing but huge Giants, and other insuperable difficulties in their way. Upon this report the Text tells us, All the congregation lifted up their voice, and cried; and the people wept that night. And all the children of *Israel* murmured against *Moses*, and against *Aaron*: and the whole congregation said unto them, Would God that we had died in the land of *Egypt*, or would God we had died in this wilderness. And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into *Egypt*? and they said one to another, Let us make a captain, and let us return into *Egypt*. And to that degree did their discontent proceed, that they were uncapable of hearing any reason.

Numb.  
xiii. 1, 2.Ver. 32,  
33.

Ver. 30.

Numb.  
xiv. 1,  
2, 3, 4.

reason, or of being moved by any argument whatsoever. *Moses and Aaron fell on their Faces*  
*Ver. 5. before all the assembly, probably to intercede*  
 with God on their behalf, and to beg of him to  
 bring them to a better temper. *And Joshua*  
*Ver. 6,7. and Caleb rent their cloaths, and spake to them,*  
*8, 9. in very moving terms, saying, The land which*  
*we passed through to search it, is an exceeding good land.*  
*If the Lord delight in us, then he will bring us into this*  
*land, and give it us; a land which floweth with milk*  
*and hony. Only rebel not ye against the Lord, neither fear*  
*ye the people of the land; for they are bread for us: their*  
*defence is departed from them, and the Lord is with us:*  
*fear them not.* Nothing could have been said more  
 just, nothing more moving and encouraging, than  
 what these two excellent Men spake. But such was  
 the rage of the people, that instead of listning to  
*Ver. 10 them, they, even all the congregation bade stom*  
*them with stones. Behold the effect of popu-*  
*lar discontent and fury, stirr'd up in an ignorant*  
*and ungovern'd multitude, by the lying reports of*  
*ill-designing Men! This was their Sin.*

THEIR PUNISHMENT follows. *The Glory of the Lord*  
*appear'd in the tabernacle of the congregation, before all*  
*the children of Israel. And the Lord said unto*  
*Ver. 11. Moses, How long will this people provoke me?*  
*and how long will it be ere they believe me, for all the*  
*signs which I have shewed among them? I will*  
*Ver. 12. smite them with the pestilence, and disinherit them.*  
*13, &c. Upon this Moses earnestly interceded for*  
 them, and God was so merciful to them, as not to  
 destroy them all at once: but yet he pass'd this  
 just sentence upon them; *As truly as I live, all the*  
*earth*

shall be filled with the glory of the Lord. Be- <sup>Ver. 21,</sup>  
cause all those men which have seen my glory, and <sup>22, 23.</sup>  
miracles which I did in Egypt and in the wilderness, and  
I tempted me now these ten times, and have not hea-  
red to my voice ; surely they shall not see the land which  
I have promised unto their fathers, neither shall any of them that  
have provoked me, see it. And accordingly he goes on to  
warn them, that they should wander in the wilder-  
ness forty years, after the number of the days in which they  
had searched the land, and should bear their Iniquity ;  
and that all of them that had been number'd, from twen-  
ty years old and upward that had murmured against him,  
should have their carcases fall in the wilderness ; but  
but Joshua and Caleb, and they only, should survive.  
After which Moses gives an account of the execu-  
tion of part of this sentence, viz. that the  
men in which Moses sent to search the land, who <sup>Ver. 35,</sup>  
turned, and made all the congregation to mur-  
mur against him, by bringing up a slander upon the land ;  
even those men that did bring up the evil report upon the  
land, died by the plague before the Lord. And thus  
were they destroyed by the destroyer.

THIS is the history to which my Text refers, which I have gone through so particularly, because it exhibits to us a conspicuous instance both of the Sin and the Punishment of murmuring, in very elegant and pathetical Expressions, and such as may be very expedient for us of this Kingdom seriously to reflect upon at this season.

'Tis true, this admonition of the Apostle may be fitly applied by us, in the same manner in which he designed that the *Corinthians* should apply it ; viz. by considering the admirable dispensation of the Gospel, whereby almighty God hath manifested

ed his infinite power, and wisdom, and goodness to Christians, much beyond what he did to the *Jews* in delivering them from *Egypt*, and conducting them to the land of *Canaan*; which should engage us who profess the christian religion to a cheerful and thankful entertainment of it, and should effectually preserve us from all murmuring and complaining upon occasion of any of the difficulties which may attend our profession. This seems to have been the direct meaning of the Apostle in these words, as if he had said to the *Corinthians*; Lo, I pray you upon the state of the *Jews* under the dispensation of *Moses*. Almighty God had chosen them for his peculiar people, and had done great things for them: but they demean'd themselves ungratefully and undutifully to him; and dealt with them accordingly, severely punishing their discontent and rebellion. God hath in this manner done great things for you, even much greater than for them; he hath made known to you the Gospel of his Son *Jesus Christ*, God manifested in the flesh, whom he sent into the world to take our nature upon him, to live and to die for our sake, in whose Name we his Apostles are sent to call upon you to comply with the gracious terms of Salvation offered by him. Beware therefore of despising this grace of God, and rejecting the means of your own Salvation, you provoke God to deal with you, as he did with that his ancient people, cutting you short of your hope; and denying you that everlasting rest and happiness which he hath so graciously offer'd to you. And thus it becomes every one of us to apply this par-

to our selves ; Fearing, as the Writer  
the Hebrews expresseth it, lest a promise <sup>Heb. iv.</sup>  
left us of entring into his rest, any of us  
ould seem to come short of it ; rememb'ring that o-  
r admonition of the same inspired Writer, to  
fame purpose with that in my Text ; If <sup>Heb. ii.</sup>  
word spoken by Angels was steadfast, and eve-<sup>2, 3, 5.</sup>  
transgression and disobedience received a just  
mpence of reward ; how shall we escape, if we neglect  
reat Salvation, which at the first began to be spoken  
the Lord, and was confirm'd unto us by them that  
rd him ; God also bearing them witness both with signs  
l wonders, and with divers miracles and gifts of the  
Ghost, according to his will. Let none of us mur-  
ur at any of the labours and difficulties which  
y attend us in our compliance with the terms  
the Gofpel, in attaining to a christian temper, or  
ding a christian life, as if eternal happiness were  
t worth all these pains ; even as the Israelites de-  
sed the promised land, being discouraged and  
rned aside by the seeming difficulties that attend-  
them in the way to it ; left, as they were de-  
oyed by the destroyer, and never enter'd into the  
d, so we also by the righteous judgment of God,  
twithstanding all the privileges which we at pre-  
t enjoy, should be finally excluded out of the  
avenly Canaan, and fall under the power of that  
great enemy and destroyer of mankind, the De-

But I wave this, as thinking it my duty to  
ake a special application of these words, with a  
ew to the present state of the publick affairs of  
s kingdom ; and accordingly in the remaining

part of this discourse, my design is to reflect upon some remarkable particulars in the history I have been relating, and as I go along to compare them briefly with our present condition. And there are these five particulars observable in this account given by *Moses*, and referr'd to by *St. Paul*.

1. **T**HE evil root of this Sin of *murmuring* in *Israelites*. It proceeded from their *infidelity*, and their *ingratitude*.

2. **T**HE means whereby it was promoted, a false and slanderous report.

3. **T**HE universality of the Sin. It was spread throughout the whole body of the people.

4. **T**HE incorrigible obstinacy wherewith it attended, which render'd them uncapable, not only of being govern'd by reason, but of so much as hearing it; and which excited in them a fierce and barbarous rage against those who would have advised them for their good.

5. **T**HE dismal, but just consequence of this Sin. *They were destroyed of the destroyer.*

1. **T**HE evil root of this Sin of *murmuring* in *Israelites*. It evidently sprang from their *infidelity* and *ingratitude*, two very evil dispositions of mind.

**T**HEIR *infidelity* appear'd in their not heartily believing that it was by the power of God that they were deliver'd and conducted, and consequent

confiding in God for the future, although they had seen so many and such plain marks of an almighty power, in the wonderful works which he had wrought for them. And their *ingratitude* appear'd in their not being at all sensible of the special favour of God, in vouchsafing to choose them for his peculiar people, in delivering them out of their enemies hands, and conducting them towards that good land which he had promis'd to their fathers. Thus the *Psalmist* accuseth them, in that elegant recapitulation of God's dealing with them, and the disingenuous returns which they made to him, *Our fathers understood not thy wonders in Egypt, they Ps. cxi. 7 remember'd not the multitude of thy mercies; but provoked him at the sea, even at the redsea;* that is, as soon as ever they were deliver'd out of their enemies hands in a miraculous manner, by the waters dividing in their favour, and immediately overflowing and drowning the *Egyptians.* *Ver. 21* And again, *They forgat God their Saviour which had done great things in Egypt, wonderful works in the land of Ham, and terrible things by the redsea.* *Ver. 22* And again, referring, as it seems, to the history I have been mentioning, *Yea, they despised the pleasant land, they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord.* In the preceding *Psalm* there is a particular register of those mighty works of God wrought in their favour, upon which the *Psalmist* might reasonably here charge them with a high degree of *unbelief* and *ingratitude*.

AND here let us make a Pause, and reflect a little upon our own condition. We have not indeed

seen

seen those kinds of miracles wrought which the *Israelites* did: but there is a Way wherein God maketh himself known to those who exercise their reason impartially, as evidently as by miracles themselves, namely, by the wonderful and remarkable methods of his providence, for the benefit of the children of men, and especially of the professors of his true Religion: And it is as much *infidelity* and *ingratitude* in a christian people not to take notice of those methods, as it was in the *Israelites* to overlook and slight the miracles which they beheld.

By the special favour of God to this Kingdom we have all along been blessed with a *legal government*, living under a more happy constitution than most of the Nations upon earth: And as by his peculiar favour the *christian Religion* was early published and received in this Island; so when there began to be a *Reformation* in this western part of *Christendom*, from the gross corruptions of the Church of *Rome*, we were soon made partakers of that inestimable blessing. This *form of civil government*, together with the *reformed Religion*, have been wonderfully preserved and continued to us from one age to another, notwithstanding the innumerable attempts of our restless adversaries to deprive us of them. Even in our times a great part of us cannot forget how *arbitrary power* and *popery* were breaking in upon us like a flood, how the whole body of the Nation were apprehensive of it, and trembled at the apprehension, when we had a Prince of the *Romish Religion* upon the throne, zealous for propagating his own Superstition; how we cried unto God for deliverance; and how God in great compassion to us

*sent*

sent us a Deliverer, who was the glorious instrument in his hand for the rescuing us from our dangers and fears, and for the re-establishing our *laws* and our *Religion*. Such was the happy temper of the Nation at that time, that we readily embraced the favour, and seem'd very thankful to God, and to his Instrument. But like the *Israelites*, we soon forgat his work ; we waited not for his counsel ; we P. evi.  
13, 25. murmured, and hearkened not to the voice of the Lord, so loudly speaking to us by that kind Providence. When notwithstanding this God of his great mercy still favoured us with many remarkable deliverances from, and victories over our enemies, we still persisted in our murmuring against God, and against the Instruments he made use of for our good. And when we had at last expos'd ourselves to fresh dangers, and, as now too plainly appears, were upon the very point of being given up into the hands of those that hate us, God hath again wonderfully defeated all the contrivances for our destruction, and hath by the wise and gracious methods of his Providence conducted to the Throne and placed upon it, a wise and experienced, a just and a gracious Prince, of the *Protestant Religion*, attended with a numerous train of *Protestants* of the same line, the hope of future generations ; and this in spite of all the opposition made, and the designs carrying on against their succession. Under this Prince all good and loyal Subjects have the quiet possession of their civil and religious liberties, insomuch that there has not been any the least occasion given to any such of a just complaint. This Government is as firmly establish'd by *Law*, as it is possible

possible for Laws to establish any thing ; and all Orders of men amongst us have by their solemn and repeated Oaths obliged themselves in the strictest manner, not only to *submit* to it and *obey* it, but with all their might to *maintain* and *defend* it.

Now if in these circumstances we can not only *murmur*, but run into *sedition* and *rebellion* ; we are certainly as justly to be upbraided with *infidelity* and *ingratitude* as ever the *Israelites* were. Whilst we read their Sin, and are astonish'd at it, we are our selves acting it over again. It may be as truly said of

<sup>P. c. cvi. 6, 7.</sup> us, as it was of them, that we *understand not the wonders of God* ; we remember not the multitude of his mercies : nay that we have sinned, we have committed *iniquity*, we have done wickedly, by violating all the obligations that God and man could lay upon us, and all the engagements which we have laid our selves under ; at the same time acting against our own interest, and blindly rushing on to our own destruction.

2ly. The next particular which I observ'd was the means whereby the murmuring of the *Israelites* was promoted, *viz.* by a false and slanderous report made by the spies, which were sent to search the land. This is the account of *Moses*, that the men

<sup>Numb. xiv. 36.</sup> which he sent to search the land, return'd, and made all the congregation to murmur against him, by bringing up a slander upon the land. Had not the people been predisposed by their *infidelity* and *ingratitude*, this evil and false report of the Spies would have made very little impression upon them, especially when two of them, who, as appears by the character given of them in the history, could

ot but have been known to be men of as good understanding, and of as much probity as any of the other ten, openly contradicted them to their faces, and encouraged the people to go on chearfully. But being an *unbelieving* and *ungrateful* generation they readily gave ear to the false suggestions of these ill men, who represented to them with great aggravation the difficulties of the undertaking in which *Mos* had engaged them, and the impossibility of success in the enterprize.

AND indeed this is the common way of designing men, to raise discontents in the poor unthinking multitude by false suggestions and lying stories, when they have nothing to urge that has any truth in it to serve their purposes.

AND is there not too much of this in our present case? It would be unbecoming in this place to give instances of the malicious and false, nay the incredible and ridiculous stories which have been told confidently in order to disparage our Governours, with the designs and methods of their proceedings, invented by the worst of our enemies, and too greadly entertained and propagated by ignorant and weak, as well as by ill-designing men. It may suffice to admonish all innocent and well-meaning persons among us, to beware how they give ear to any evil suggestions concerning those whom the Providence of God hath set over them, without evidence, contrary against plain and full evidence to the contrary; often calling to mind the folly and guilt of the *Israelites* in hearkening to the lying suggestions of evil men, whilst they refused to believe God, or those who in his Name sincerely advised them for their good.

3dly, THE next particular I mention'd was, the

Universality of this Sin amongst the *Israelites*, was spread through the whole body of the people amongst all orders and ranks of men. *All the congregation lifted up their voice and cried. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Where is the God that we had died, &c.* And indeed the universality of the Sin appear'd in the universality of Punishment. The whole congregation, all above twenty years of age, were depriv'd of entering into *Canaan*, except *Joshua* and *Caleb*. Whence we may make this remark by the bye; That the multitude of offenders in such a case will not lessen, but aggravate the Sin; it will not prove that there is any reason for the complaint, but will only manifest the infectious nature of this evil: nor will those guilty, by reason of their number, ever the more escape a just punishment; for where the sin is universal, we see the punishment was so likewise.

AND is not this again too like our own case? we not find the infection to have tainted some of orders and ranks amongst us? Though, thanks to God, there are many more exceptions among us, than were amongst the *Israelites*. There are many of all ranks and degrees (not inferior to others in understanding and probity) who are sensible of, and bewail the iniquity of this Sin, and earnestly intercede with God, like *Moses*, in behalf of the transgressors, and who like *Joshua* and *Caleb*, have all along done their endeavour to convert others. As for those who have not been, yet are not convinced in so plain a case, they do well however to consider, that their Sin is more excusable for the multitude of offenders,

at of the *Israelites* was ; and that if God have not mercy upon them, their numbers will no more exempt them from the just punishment of Heaven, than the multitude of the *Israelites* did them.

4thly, ANOTHER particular was, the incorrigible obstinacy with which this Sin of the *Israelites* was attended, which made them uncapable, not only of being govern'd by reason, but of so much hearing it ; nay, excited in them a fierce and barbarous rage against those who kindly admonish'd them for their good. *They murmur-*

*against Moses and against Aaron, against* Numb. xiv.  
2, 3.  
*their Superiours in Church and State, and*

*those whom God had made the Instruments of so much good to them ; and no wonder, when they resum'd in their fury to murmur against God himself. Wherefore hath the Lord brought us into this land to fall by the sword, that our wives and our children should be a prey ? They would not so much as acknowledge it to be the Lord who had conducted them, but only when they had a mind to murmur and complain against him. When Moses and Aaron fell on their faces before all the assembly, to pray for them, it did not in the least affect them ; they despised them and their prayers. When Joshua and Caleb spake to them, mildly representing their mistake, assuring them that what the other Spies had said was utterly false, and that the direct contrary was true in fact, that the land was an exceeding good land, putting them in mind, that the* Ver. 7, 8,  
9.  
*presence of their enemies was departed from*

*them, and that the Lord was with the Israelites, so that they need not fear, beseeching them only not to rebel against the Lord, all was in vain, they would hear*

*Ver. 10.* nothing ; but for this their wholesome advice there was a general out-cry, *Stone them with stones.*

AND here I am loth to carry on the comparison I would still hope, that as this discontented spirit amongst us has arisen from ignorance, weakness and prejudice, heighten'd by the false and scandalous reports of ill-designing men ; so by degrees a honest and well-meaning persons amongst us will be persuaded to make a stand, and to consider impartially for themselves, and thereby come to have their eyes opened. But it is in the mean time a very affecting consideration, That after the great Dangers to which our Nation has been so long and so often exposed, by the enemies of our present Establishment, after the constant experience we have had of the designs of our popish adversaries, and after the many wonderful deliverances which from time to time God hath wrought out for us, many of which we have seen with our own eyes, as also of them have been thorowly represented to us by those who have been all along sensible of them, and are in themselves so very conspicuous ; I say, that after all this, there are still so many to be found that have neither ears to hear, nor eyes to see : nay, that to those, who with the greatest mildness, as well as force of reason labour to convince them of their Error, *they return hatred for their good-will*, and account them *their enemies* for telling them the truth, and advising them for their own and the Kingdom's safety, being ready to cry out, if opportunity fairly offer'd, *Stone them with stones.*

WHEN men can act thus not only against their Duty, but against their Interest, and the Interest of

heir native Country, what can this be resolved in-  
to, but an infatuation from Heaven? some evil Spi-  
rit (I dread to mention it,) permitted, as in the  
case of *Ahab*, to go forth, and to be a lying Spirit, in  
order to deceive the minds of those, who being un-  
grateful to God, and insensible of the kind methods  
of his Providence for their good, are justly given o-  
ver to a reprobate sense, to believe lies in order to their  
destruction? Nothing else surely could induce them  
to murmur, nay against their own avowed Princi-  
ples and solemn Oaths, to be guilty of *Sedition* and  
*Rebellion* against a Government establish'd by all  
the forms of *Law*, under which our *Laws*, our *Li-  
berties* and our *Religion* are protected; and all this in  
favour of a *popish Pretender*, who, if he should ever  
prevail, must both from the Principles of his *Reli-  
gion*, and the impressions of his *Education*, subject us  
to two of the severest Plagues that can be sent upon  
*Protestant Kingdom, Slavery and Popery*. But that  
leads me to the last particular mention'd, *viz.*

5thly, THE dismal, but just consequence of this  
in of the *Israelites*. *They were destroyed of the destroy-  
er*; which according to the explication already giv-  
en denotes, that the chief promoters of  
his discontent *died of the plague before the* Num. xiv.  
37.  
*Lord*; others of the murmurers were  
subjected to diverse kinds of death in the wilderness;  
and all that remain'd were condemn'd to wander  
bereft forty years, till they were consumed and wasted  
away. But their little ones, which they said  
should be a prey, those God promis'd to bring ver. 31.  
in, and that they should know the land which their fathers  
had despised, which promise he accordingly perform'd.  
And this must be acknowledg'd to have been a just  
recom-

recompence for their undutifulness. Where it is observable, that those who had been most guilty, and the occasion of other mens guilt, were most severely and remarkably punish'd; but even all of them were deprived of the happiness of seeing that good land which they had so ungratefully despised.

As to our selves, we must thankfully acknowledge, the glory of God's mercy and patience, that notwithstanding all our ill-deserving, we are hitherto preserved and at present want nothing to make us an happy Nation but the being sensible that we are so; and have moreover still good ground to hope in God, for the quiet Settlement of that Government under which he hath so happily placed us. But at the same time we cannot but be sensible that our discontents and murmurings have hitherto greatly obstructed this Settlement. Had we continued as thankful and as unanimous as we seem'd to be upon our first deliverance; we had in all likelihood long before this been freed entirely from the fear of our enemies, and been a peaceable and a flourishing people. Nay had we but since the arrival of his present MAJESTY among us, been duly sensible of our happiness, and thankful to God for it, we had wanted nothing farther to have rendered us the happiest Kingdom in Europe. But as a just consequence and recompence of our murmurings, we have had our dangers and our fears frequently returning upon us, and have for many Years been wandering in an uncertain and fluctuating state, and although arrived at the borders of the good land, yet are not quite got out of this wilderness. And should this Evil temper still continue, we may yet fear that we shall after all be destroyed of the destroyer. (Although I should still hope in God, that after the consumption of this evil Generation, our little ones might see and know the land which their fathers despised.) For certain nothing less than destruction can be supposed to attend on being deliver'd into the hands of popish and arbitrary power, and nothing less than that can be hoped for, if we refuse to live quietly under the present Establishment. Nothing remains between these two; one or the other must inevi-

BUT what need I urge these arguments to any who profess the *christian Religion*; and particularly to any who own themselves to be Members of the *establish'd Church*? Is not the new Testament full of Exhortations and precepts to be submissive and obedient to Governours? Are we not well acquainted with the words of St. Paul; *Let evey soul be subject to the bigger Powers.* Rom. xiii. 1, &c. For there is no power but of God; the powers which be are ordained of God. *Whosoever therefore resisteth, resisteth the Ordinance of God, and they that resist shall receive to themselves damnation.* Did not the same Apostle charge *Titus*, and in him all the Pastors of the *christian Church*, to *put Christians in mind to be subject to Principalities and Powers, and to obey Magistrates.* Do we not remember the words of St. *Peter*? *Submit your selves to every ordinance of man, for the Lord's sake, whether it be to the King, as supreme; or unto Governours, as unto them who are sent by him, for the punishment of evil doers, and for the praise of them that do well.* 1 Pet. ii. 13. For so is the will of God. And again, *Fear God, and honour the King.* Hath not our Chnrch always profess'd it self sensible of the authority of these Apostolical precepts?

I S P E A K not this, as if it were any peculiar doctrine of the Church of *England*. 'Tis certain that to yield honor, and submission, and obedience to those whom the Providence of God hath set over us, both supreme Governours, and subordinate Magistrates, according to the establish'd laws of the Countrey in which we live, is the profess'd doctrine of *all christian Churches*, except the *Roman*; and of ours together with the rest: And if any amongst us have some times pretended to a loyalty beyond this, it must have been from their ignorance of the nature of civil Government, as well as of the *christian doctrine*. But I am sure, that according to the *christian doctrine*, and the doctrine of *all protestant Churches* in general, and of *our own excellent Church* in particular, all resistance of a Government establish'd by law, all disobedience to it, and rebellion against it, all disrespectful and disloyal behav- iour

our towards the persons of our Governors, all detrac-  
tion of their actions, all misrepresentations of their  
signs, and finally all murmurings against their legal  
ceedings in government, are strictly forbidden, as ha-  
erites, which expose us, not only to the just curse  
of our Governors, but also to the righteous judgment  
of almighty God, the supreme Governor of the world.  
it is still an high aggravation of our guilt, when God  
bless'd us with such Rulers, as are not a terror to good  
but to the evil; such as are ministers of God to us for  
and revengers to execute wrath upon them only that do  
such under whom the Laws of our Countrey, and the  
Religion of God are secured; and under whom we may  
sonably expect, if it be not our own fault, to live  
and peaceable lives in all godliness and honesty.

AND there is still a farther aggravation in *their*  
who, after the highest, and even most extravagant  
tences to *loyalty and passive obedience*, can suffer them  
by any pretences whatsoever, to be drawn into sedi-  
and rebellious practices; who can first bind them  
by *solemn Oaths* to the Government, and can after-  
reproach, slander, and take up arms against it; who  
who can style themselves Members of the *Churc*  
*England*, and at the same time contend and fight  
popish Pretender against a Protestant King in legal pos-  
session of the Throne.

*May almighty God, who stillleth the rage  
Psa. lxv. 7. the sea, and the noise of its waves, and the mur-  
mur of the people, subdue this evil spirit that is  
out among us. May be by the powerful operation of his  
Spirit, open the eyes, enlighten the minds, and incline  
the hearts of all the people of this land, so that we may  
and pursue the things which belong to our peace, before  
we are bid from our Eyes, for the sake of Jesus Christ our  
deemer. Amen.*

